

# **The Healing/Regeneration Center Exploration**

August 2001

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## **ABSTRACT**

In keeping with the continuing development of methods and techniques promoting the evolution of human consciousness, this qualitative study of the Healing/Regeneration Center, a venue purportedly experienced following death, examined the subjective reports of eighty-nine volunteer participants.

The research methodology applied an interpretive approach based on hermeneutics and phenomenology, combining case studies and ethnographic data. Participant applications and in-program questionnaires were analyzed with three different techniques: hermeneutics (word meaning), semiotics (symbol interpretation), and the narrative and metaphor (story analysis) method using computer-analysis software, QSR Nvivo® Version 1.2.142 for a Pentium®-class personal computer.

Results of this study indicate that the nonphysical healing/regeneration process involves the presence of spiritual beings, the experiences of love, energy and light, and happiness or enjoyment. The key to maintaining optimal health is to express love. In the boundary area just beyond human experience, there exists a realm of creation. Individual personal differences, referred to as attributes, did not significantly contribute to the results obtained.

There are several qualitative consistencies within the data that seem to indicate that the information analyzed provides meaningful insights into a nonphysical, spiritual realm. The participants' descriptive similarities of the realm labeled the Healing/Regeneration Center imply a shared view of the afterlife—or, in Jungian terminology, a *collective unconscious* phenomenon.

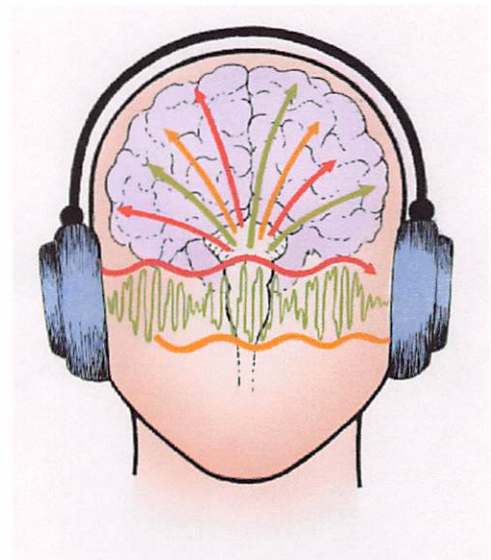
## Background:

Since the fall of 1998, The Bob Monroe Research Lab has been studying descriptions and experiences of a subjective realm called the Healing/Regeneration Center. The material being studied has been provided by participants in a special residential educational program called Beyond Exploration 27 conducted at The Monroe Institute in Virginia. Participants access this material via expanded states of consciousness engendered through practice and immersion in the Hemi-Sync® auditory-guidance process, a technology developed by The Monroe Institute.

The Hemi-Sync auditory-guidance process involves verbal instruction combined with carefully constructed blends and sequences of sound patterns designed to evoke beneficial brainwave states through neurological mechanisms.

Right and left auditory input is combined in the brainstem's superior olivary nucleus and routed to the reticular formation that, in turn, uses neurotransmitters to initiate changes in neurological activity in the thalamus and cortex.

The effectiveness of the Hemi-Sync process results in part from the unique combinations of binaural-beat sound frequencies embedded at very low volume within each audio program. Hemi-Sync sounds that support mental concentration differ from those that help one fall asleep, and differ yet again from the embedded sound frequencies that promote intuitive or creative states of consciousness.



The Healing/Regeneration Center represents one of several nonphysical venues purportedly experienced following the death of the physical body. Perceptual access to this spiritual realm is apparently possible through the use of deep meditative states and the out-of-body experience. Within the Hemi-Sync auditory-guidance process, the arbitrary label *Focus 27* is used to identify a subjectively perceived experience of a hypothetical Reception Center, Way Station, or Park. These locales metaphorically represent a process or procedure for easing the trauma and shock of the transition out of physical reality and evaluating options for further growth and development. This study addresses the setting within *Focus 27* called the Healing/Regeneration Center.

## Methodology:

Previous research efforts using a quantitative approach, laboratory experiments, and numerical methods such as statistical modeling, have been objective rather than subjective and have aimed at prediction and control of the supposed neurological underpinnings of the Hemi-Sync effect. This study seeks an understanding of phenomena and the subjective experiences of those exploring expanded states of consciousness.

The purpose of this qualitative-research endeavor is congruent with the Bob Monroe Research Lab's traditional intent—the continuing development of methods and techniques that will promote the evolution and growth of human consciousness. Ultimately, we hope that our findings will enable us to

enhance the Institute's educational curriculum and inspire a greater understanding and cultural acceptance of humankind's true spiritual nature.

This qualitative study uses an interpretive approach based on hermeneutics and phenomenology and combines case studies and ethnographic research methodology. Participant applications and in-program questionnaires provide the bulk of the material, which is then analyzed with three different techniques: hermeneutics (word meaning), semiotics (symbol interpretation), and the narrative and metaphor (story analysis) method. Analysis software, QSR Nvivo® Version 1.2.142, provides a framework for qualitative data interpretation.

To facilitate the collection and documentation of subjective information relevant to the Healing/Regeneration Center, participants were asked to provide written descriptions of their experiences upon completion of several specific Hemi-Sync exercises. To provide a degree of experimental control over *expectation* (a possible tendency to contrive an answer expected or desired by the experimenter), the questions to be addressed were concealed in sealed envelopes for three of the exercises. These "questions" were not phrased as interrogatives, but as directives to describe various experiences. This strategy encouraged reliance on intuitive insight. During additional exercises, sealed-envelope protocols were not used, and participants described their experiences as though they were making entries in a personal journal. One such exercise is reported below.

Overt, specific knowledge of the subject matter being investigated has been shown to be a source of psychic displacement and to trigger a predisposition for an analytical, memory-driven reaction, rather than intuitive insight. Sealed-envelope protocols have proven to be reliable *modus operandi* for encouraging extrasensory perception in thousands of experiments performed over decades in dozens of research laboratories around the world.

## Results:

A qualitative study would not be complete without some background information on the explorers of nonphysical reality participating in this investigation. The following table depicts information provided by eighty-nine program attendees. Not all participants provided all the information. What they did provide presents a fair profile and invites speculation as to how these characteristics might have influenced their experiences while investigating the Healing/Regeneration Center.



<b>Culture Aspects</b>							
<b>Age</b>	<b>Not Stated</b>	<b>30-39</b>	<b>40-49</b>	<b>50-59</b>	<b>60-69</b>	<b>70-79</b>	<b>80-89</b>
	10.11%	6.74%	39.33%	28.09%	7.87%	6.74%	1.12%
<b>Residence</b>	<b>Not Stated</b>	<b>North America</b>	<b>Europe</b>	<b>South America</b>	<b>Asia</b>		
	1.12%	86.52%	9.18%	1.12%	1.12%		
<b>Education</b>	<b>Not Stated</b>	<b>High School</b>	<b>College</b>	<b>Graduate Work</b>			
	16.85%	6.74%	32.58%	43.82%			
<b>Gender</b>	<b>Not Stated</b>	<b>Female</b>	<b>Male</b>				
	3.37%	43.82%	52.81%				
<b>Married</b>	<b>Not Stated</b>	<b>Yes</b>	<b>No</b>	<b>Children</b>	<b>Not Stated</b>	<b>Yes</b>	<b>No</b>
	14.61%	46.07%	39.33%		12.36%	44.94%	42.70%
<b>Medical Condition</b>							
<b>Serious Illness</b>	<b>Not Stated</b>	<b>Yes</b>	<b>No</b>				
	21.35%	7.87%	70.79%				
<b>Psychoactive Prescriptions</b>	<b>Not Stated</b>	<b>Yes</b>	<b>No</b>	<b>Psychotherapy</b>	<b>Not Stated</b>	<b>Yes</b>	<b>No</b>
	17.98%	6.74%	75.28%		10.11%	13.48%	76.40%
<b>Lifestyle Choices</b>							
<b>Able to F-27 w/o Tape</b>	<b>Not Stated</b>	<b>Yes</b>	<b>No</b>				
	26.97%	56.18%	16.85%				
<b>Other Mind Training</b>	<b>Not Stated</b>	<b>Yes</b>	<b>No</b>	<b>Daily Exercise</b>	<b>Not Stated</b>	<b>Yes</b>	<b>No</b>
	35.96%	47.19%	16.85%		24.72%	48.31%	26.97%
<b>Recreational Drugs</b>	<b>Not Stated</b>	<b>Yes</b>	<b>No</b>	<b>Smoker</b>	<b>Not Stated</b>	<b>Yes</b>	<b>No</b>
	37.08%	12.36%	50.56%		7.87%	14.61%	77.53%

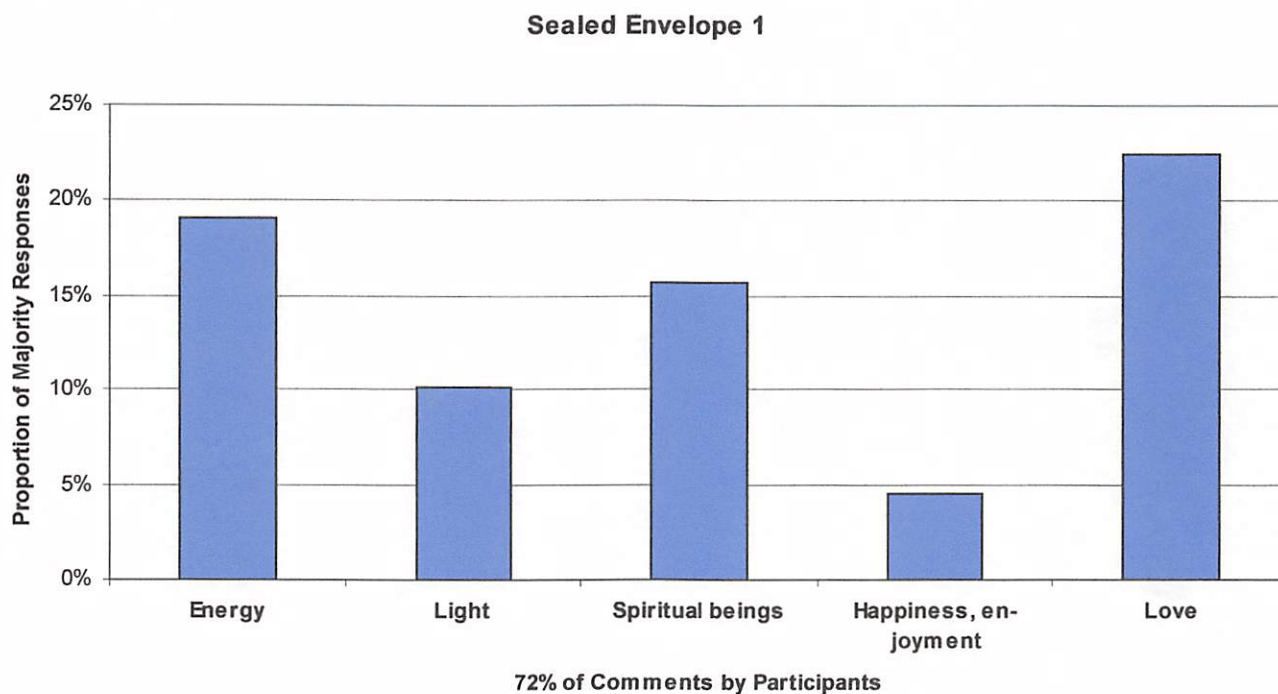
Three other participant-disclosed parameters—Motivation to Attend, Occupation, and Expectations—were not included because of the wide range of answers. Under Motivation to Attend, participants' responses ranged from a "desire for spiritual growth" to "I love the Institute" to "sounds like fun." Occupations ranged from "retired" to "lawyer" to "physician" to "engineer," etc. Expectations included "self healing," and "receive true Guidance," and "balance in life," to name just a few.

### First Question

The first sealed-envelope question was introduced to the participants in conjunction with a *Focus 27* exercise designed to facilitate subjective experiences of the Healing/Regeneration Center. They were given a blank, prepared form for recording their perceptions after the exercise.

Not all participants commented on their experiences of the Healing/Regeneration Center or attempted to address the question in the sealed envelope. Seventy-two percent, a very large majority of reported observations, fell into five categories.

1. **Energy** – Nineteen percent commented on experiencing some form of *energy* or observing *energy* being used in a process. Properties of this perceived *energy* were generally not described.
2. **Light** – Ten percent perceived or personally experienced what they described as *light*. This *light* did not appear to come from any particular source, and those exposed were described as being “bathed” by the *light*.
3. **Spiritual beings** – Sixteen percent of the reports involved communications with, or descriptions of, *spiritual beings*. There didn’t appear to be any universal description or agreement on “who” these *spiritual beings* were.
4. **Happiness, enjoyment** – Four percent reported overwhelming feelings of happiness and/or a process they described as enjoyment. It may be appropriate to think of this as “en-joyment” or, stated another way, the insertion or introduction of joy.
5. **Love** – Twenty-two percent of the remarks about the Healing/Regeneration Center, and presumably the sealed-envelope question, dealt with personally experiencing, or simply reporting what could only be described as feelings of *love*. This feeling of *love* seemed to permeate the entire experience for some participants. Others reported observing a process of *love*. A few simply stated, “The answer is love.”



The contents of the first sealed envelope were not revealed to the participants or trainers prior to this report. The question or directive in the first sealed-envelope was: Describe the healing/regeneration process.

Looking back through the data with this question in mind, the following remarks exemplified the available data on the healing/regeneration process:

- I found the Center to be a huge area of light with many light beings working on healing other beings who were resting on tables ... I watched one being who had very large swollen knees being bathed with light.
- Love is the only healing energy. Unconditional love is the only way anyone can be healed. True healing is of the spirit.
- Steps of soul progression after death. A large portion of first step to evolve soul is unconditional “love” bath. Also got, “Answer is love.” Love allows perception to open up. How to perceive differently.

## Second Question

The second sealed-envelope question was introduced to the participants with another *Focus 27* exercise for facilitating experiences in the Healing/Regeneration Center. They received a blank, prepared form for recording their perceptions after the exercise.

There were some administrative variances between groups in the way in which the participants completed this form. The plan was to reveal the contents of the envelope after the exercise so that participants would have an opportunity to see for themselves that the sealed-envelope protocol worked well. It was expected that this process would boost group morale, serve to build self-esteem, and promote self-confidence.

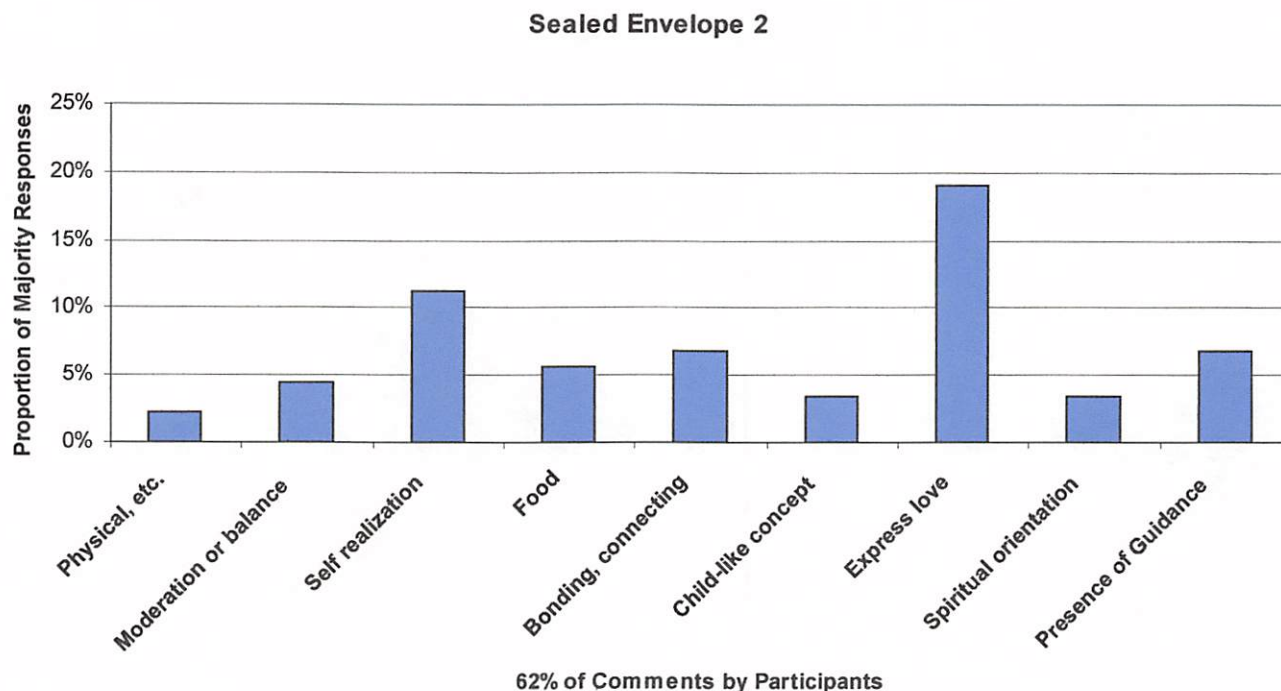
From a research/analysis point of view, a problem arose because some participants were told the contents of the sealed-envelope after the exercise, but prior to completing their reports. As might be expected, this caused a wide variation in the reports between informed and uninformed participants. Because it was impossible to determine which participants were informed and which were not, the data relating to the second sealed-envelope question vary in reliability.

As with the previous sealed-envelope exercise, not all participants commented on their experiences or the question in the sealed envelope. Sixty-two percent of what was reported can be categorized as follows:

1. **Physical, mental, and emotional emphasis** – Two percent of the narratives focused on the need to attend to physical, mental, and emotional parameters to maintain optimal health.
2. **Moderation or balance** – Four percent included various comments concerning moderation in life style and a balance in either food consumption or activities.
3. **Self-realization** – Eleven percent of responses involved two dynamics that may have had the same meaning. Some described healing others as a function of the healing recipient learning or realizing their own spiritual nature. Other participants perceived healing themselves as the primary requirement, i.e., self-healing = another’s healing.
4. **Food** – The main point of seven percent of the comments was that health depended upon what you eat.
5. **Bonding, connecting** – Seven percent of participants felt that the healing of others depended on some form of bonding or connecting behavior, perhaps an empathetic bonding or connecting.



6. **Child-like concept** – This was a particularly interesting facet. A small number of responses (three percent) stated that to be healed one must adopt a child-like view of life, an innocence that would be willing to accept perfect health.
7. **Express love** – Nineteen percent, by far the greatest number, stated that to affect healing one must express love.
8. **Spiritual orientation** – Although this was similar to number 3, above, this three percent was more specific about healing depending on what was termed a *spiritual* orientation.
9. **Presence of Guidance** – Six percent of respondents mentioned or experienced a simple perception of Guidance, suggesting that it is an essential component of healing.



The contents of the second sealed envelope were revealed to the participants after their exercise. The question was: If I were to describe to my friends how to maintain optimal physical, mental, and emotional health – what would I tell them?

Remember that some participants were told this question prior to completing their written reports, a fact which may have influenced their comments.

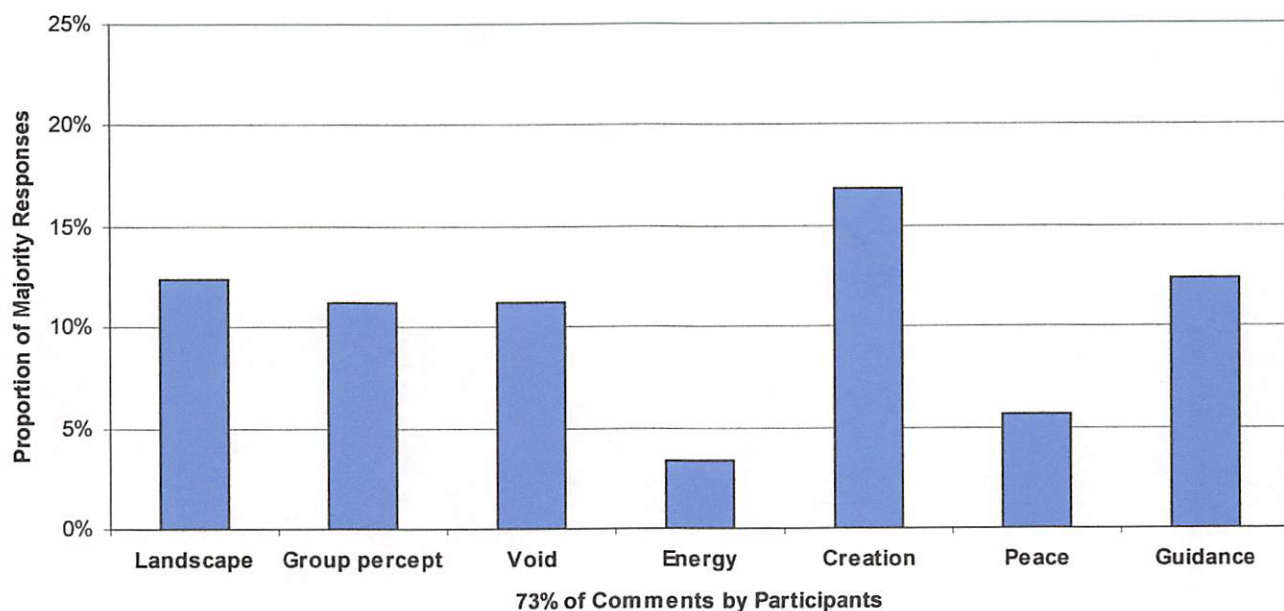
### Third Question

Participants next responded to an open question that simply asked them to describe their experience of *Focus 33*, an area just beyond and outside the earth-life/human experience. There was no sealed-envelope protocol in this case. Not all participants commented on the *Focus 33* exercise. However, eighty-three percent of reported observations fell into the following seven categories.

1. **Landscape** – Twelve percent reported visualizing a landscape scene or perceiving themselves within Earth-like surroundings.

2. **Group** – Eleven percent expressed a sense of being a member of a *group* of beings or other participants as part of their experience of *Focus 33*.
3. **Void** – Eleven percent experienced a void or “clicked out” during the exercise.
4. **Energy** – Three percent simply said, “Feel *energy*.”
5. **Creation** – Seventeen percent of the observations related to the idea of creation or identified *Focus 33* as a place of creation.
6. **Peace** – For six percent of the participants, *Focus 33* seemed to be an area of peace or engendered peaceful sensations.
7. **Guidance** – Although they did not give detailed descriptions, twelve percent of participants felt the presence of Guidance in *Focus 33*.

Exploration of Focus 33



Some comments on the creation aspect:

- From the beginning, I saw nonhuman entities who were sort of seeding these ideas for manifestation in 3D reality.
- Creating concepts, inventions to test and give what-if scenarios. Can’t just “place [your] order,” need to research and create specification criteria and submit that. It’s not an automatic process.
- The composer was having a great time.
- Sense of this energy as a building block for our world, a place of structuring.

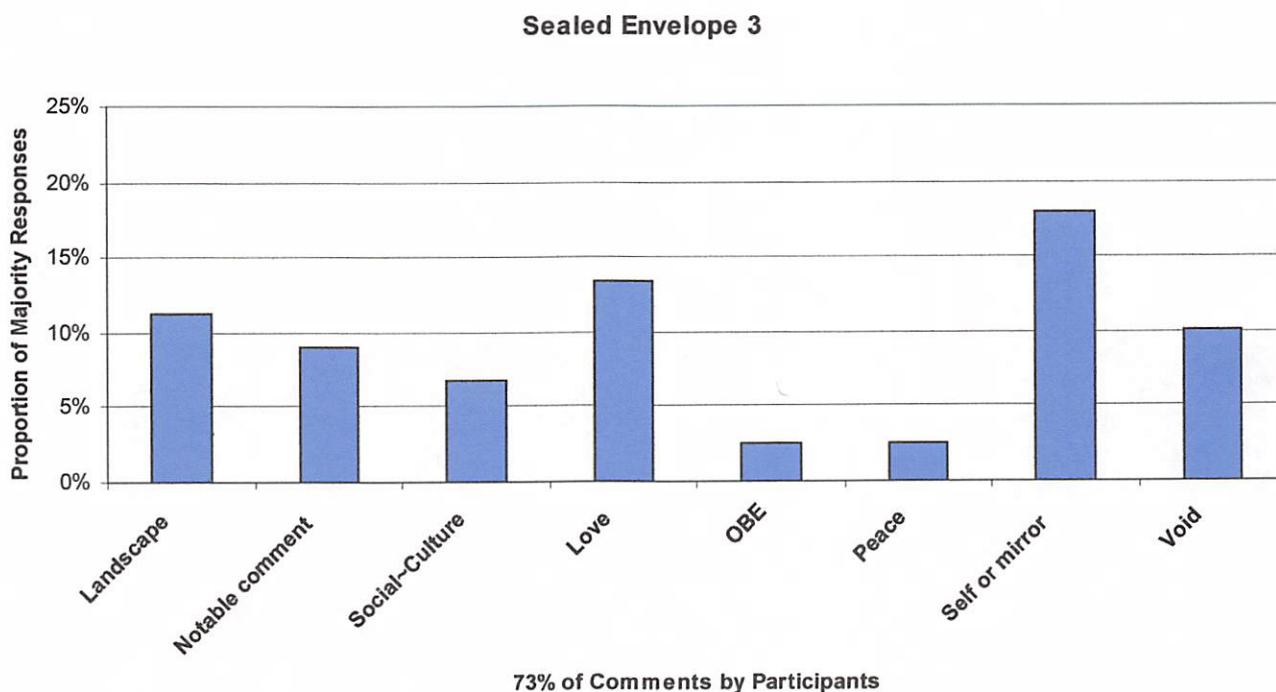
#### Fourth Question

The third sealed-envelope question was introduced to the participants with a *Focus 34/35* exercise designed to facilitate experiences of what has come to be called The Gathering—a venue beyond human experience. Once again they were given a blank, prepared form to record their perceptions after the exercise.



Not all participants commented on their experiences of *Focus 34/35* or attempted to address the question in the sealed envelope. Seventy-three percent of reported observations fell into the following eight categories.

1. **Landscape** – Eleven percent reported visualizing a landscape scene or perceiving themselves within Earth-like surroundings.
2. **Notable comment** – Nine percent made a noteworthy comment that was striking but could be placed with the other classifications. (See below.)
3. **Social-Culture** – Seven percent reported various aspects of a perceived social structure or some Earthlike cultural experience.
4. **Love** – Thirteen percent simply reported feelings of love or stated that love was important in some undefined way.
5. **OBE** – Interestingly, only two percent reported a discrete out-of-body experience.
6. **Peace** – Another two percent of participants characterized *Focus 34/35* as *peace* or reported experiencing peaceful sensations.
7. **Self or mirror concept** – Eighteen percent of reports related to perceptions of self or seeing one's self involved in an earthly experience.
8. **Void** – Ten percent experienced a void or “clicked out” during the exercise.



The contents of the third sealed envelope were not revealed to the participants or trainers prior to this report. The directive in the third sealed-envelope was: Describe the human experience.

Uncategorized, notable comments regarding the exploration of *Focus 34/35*:

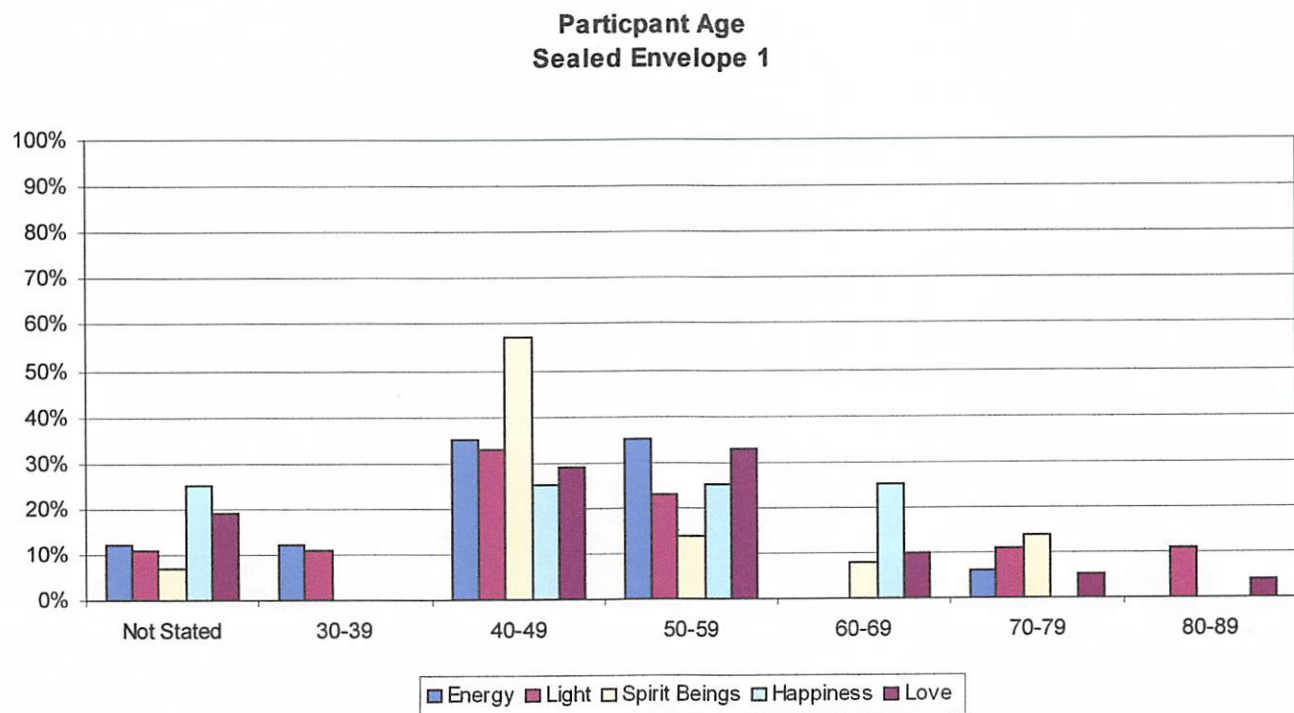
- In this glimpse was a crystal clear band of sparkling, scintillating earth.

- A perception of deep peace and sharp, non-groggy mental clarity. Makes space-time seem like a world of fear.
- Time experience.
- Physical bodies.
- My perception of the envelope was given by my Guide, and it's quite amusing: McDonalds
- So to re-cap your week, the answer to your first question is Love. The answer to your second question is balance. The answer to your third question is You.

The next step in the qualitative analysis of these reports was to compare selected experiential descriptions with the attributes of the participants providing the data. Were the reported experiences dependent on attributes such as age, level of education, serious illness, use of psychoactive medications, or psychotherapy?

- A large majority of the participants were between forty and fifty-nine years old. Had other age groups reported a disproportionate number of experiences, e.g., do older participants have a propensity to report more so-called spiritual experiences than their younger counterparts?

To test these hypotheses, a covariant analysis of the qualitative nodes from the first sealed envelope exercise was conducted. The subjective experiential reports were examined in relation to participant age to determine if the distribution of answers fell outside expected norms. The following graph reveals a normal distribution of descriptors, showing that each age group's experiences fell within an expected range. Stated another way, seniors did not appear to be reporting a disproportionate number of spiritual experiences.

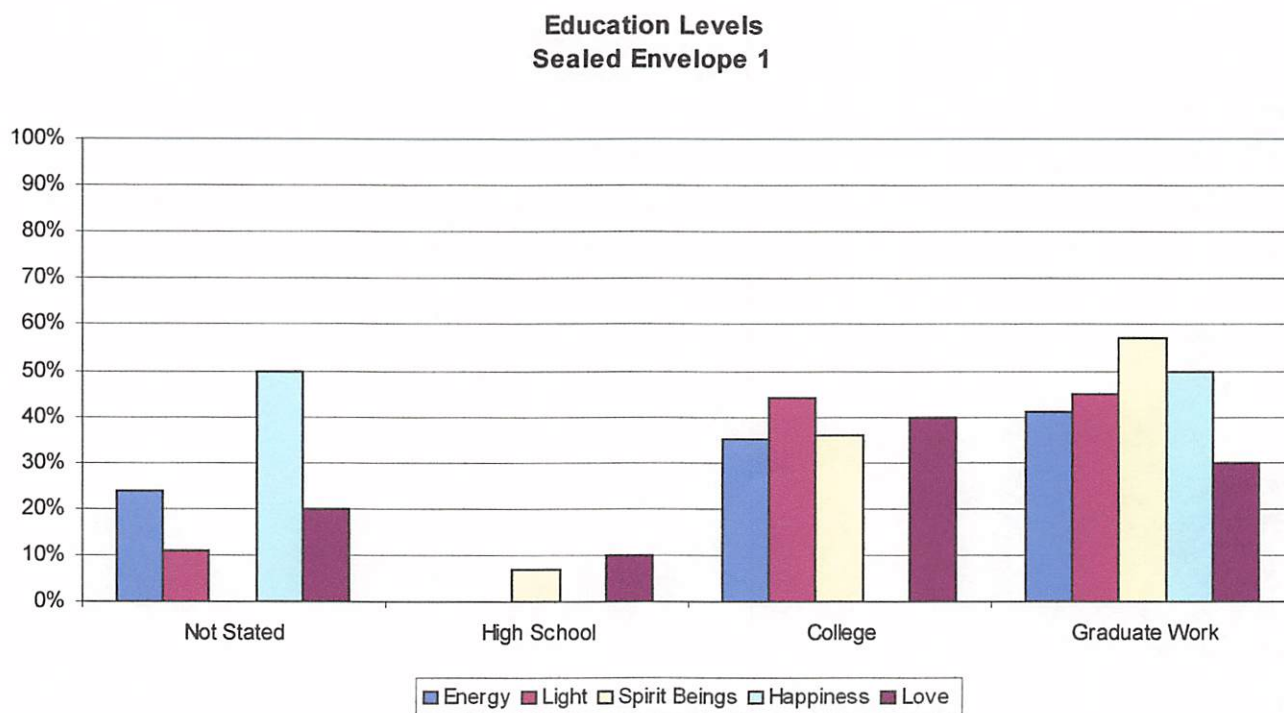


- A large majority of the participants were college educated. Did exposure to the academic environment influence the experiences reported? Highly educated populations are viewed as



reasonable, less prone to flights of fancy, and more dependable. So, might the non-college-educated minority report a disproportionate number of subjective spiritual experiences?

To test this hypothesis, another covariant analysis of the qualitative nodes from the first sealed envelope exercise was conducted. The subjective experiential reports were examined in relation to participant education to determine if the distribution of answers fell outside the expected norms. The following graph reveals a normal distribution of descriptors, showing that each education group reported within an expected range of experiences. College educated participants actually reported the majority of spiritual experiences, suggesting that academic achievement does not limit one's perceptual venue to the pragmatic.

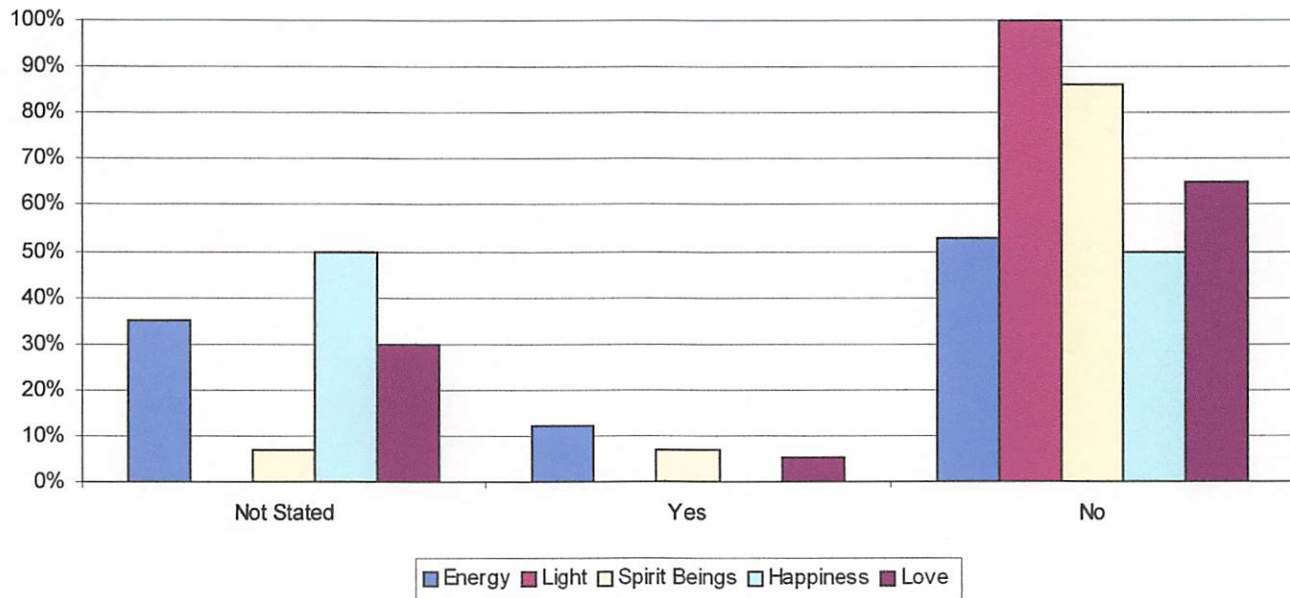


- As part of the program application process, participants were asked to note any serious illnesses. Over seventy percent of the participants had not had any serious illness. Being faced with a life-threatening disease could conceivably affect one's perspective on life and perhaps one's subjective experience of spiritual matters. Were a disproportionate number of reported experiences attributable to those few participants who had noted a serious illness?

To test this hypothesis, an additional covariant analysis of the qualitative nodes from the first sealed envelope exercise was conducted. The subjective experiential reports were examined in relation to participant health to determine if the distribution of answers fell outside the expected norms. The following graph reveals a normal distribution of descriptors, showing that the large majority of participants without a serious illness provided the greatest number of experiential reports. It would appear that having a serious illness did not contribute appreciably to subjective spiritual perceptions.



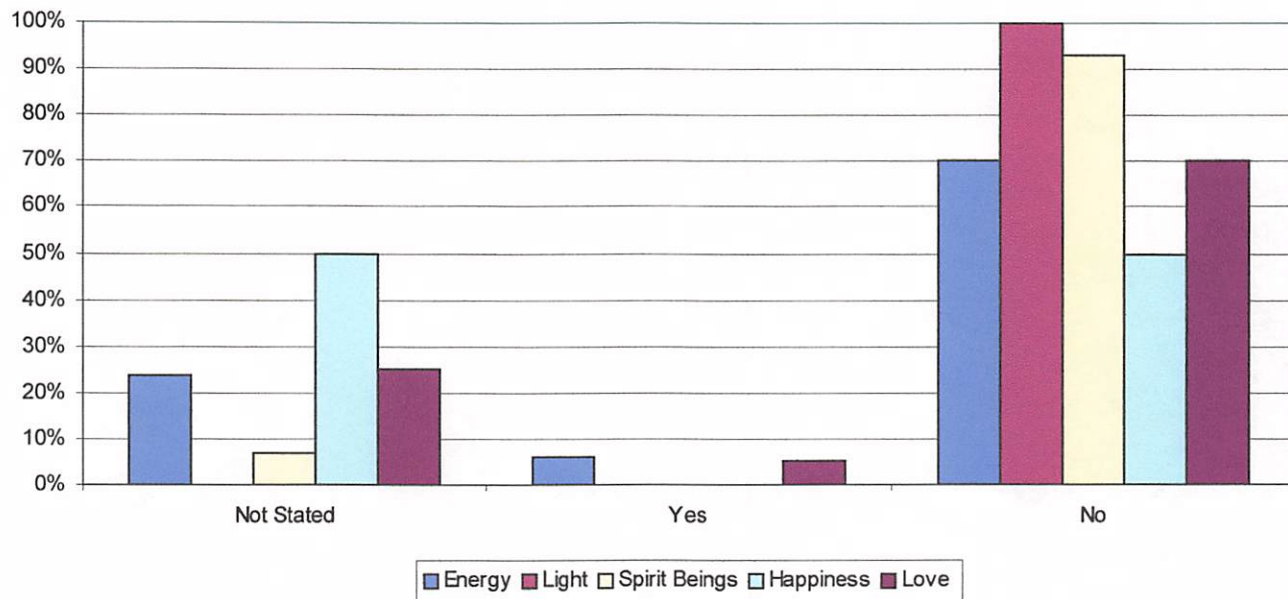
### Serious Illness Sealed Envelope 1



- Participants were also asked to disclose their use of prescribed psychoactive medications. Less than seven percent revealed such use. Were these few participants responsible for an excessive number of reported experiences? Are these purported spiritual realms nothing more than perceptions of reality distorted by medication?

Another covariant analysis of the qualitative nodes from the first sealed envelope exercise was carried out to scrutinize these notions. The subjective experiential reports were examined in relation to participant use of psychoactive medications to determine if the distribution of answers fell outside the expected norms. The following graph reveals a normal distribution of descriptors, the majority coming from those not taking psychoactive drugs. In this case, the use of psychoactive medications did not contribute to the perception of spiritual experiences.

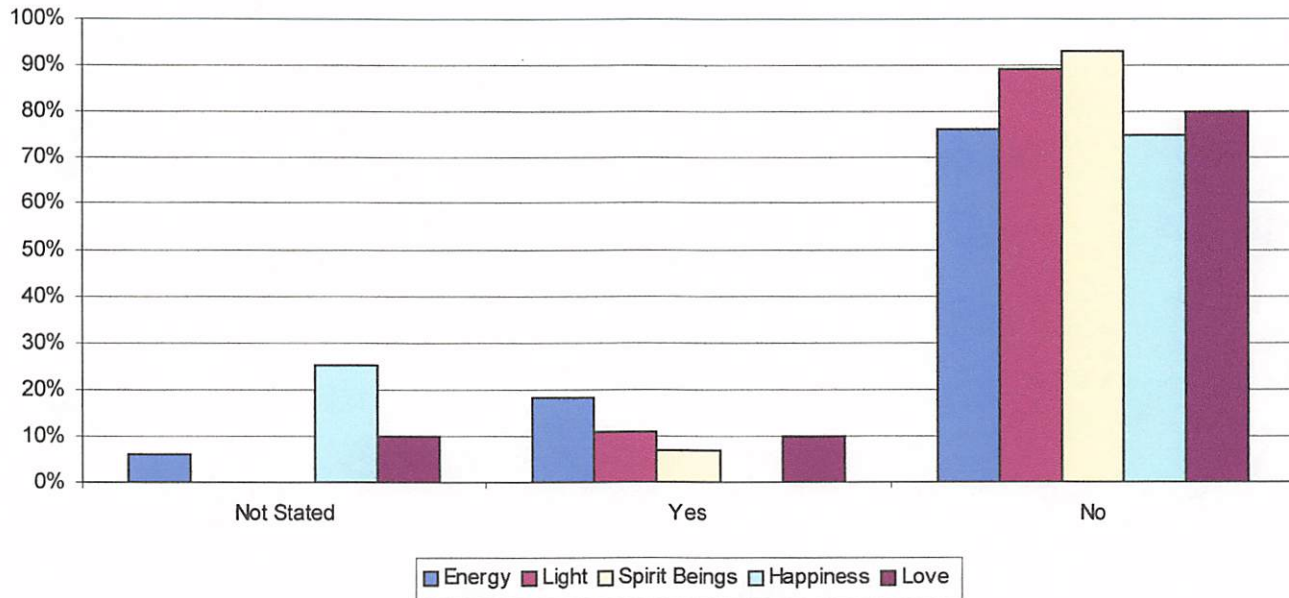
### Psychoactive Prescriptions Sealed Envelope 1



- Lastly, participants were asked if they had ever undergone psychotherapy or analysis. Over thirteen percent said that they had. Were these participants primarily responsible for reporting subjective spiritual experiences? Are purported spiritual realms simply the product of a relatively small minority in need of psychiatric treatment?

A final covariant analysis of the qualitative nodes from the first sealed envelope exercise was carried out to test these rather speculative assertions. The subjective experiential reports were examined in relation to disclosures of psychotherapeutic treatment to determine if the distribution of answers fell outside the expected norms. The following graph reveals a normal distribution of descriptors, the majority coming from those who had not undergone psychotherapy or analysis. In this instance, having had psychotherapy was not a contributing factor in the perception of spiritual experiences.

### Psychotherapy or Analysis Sealed Envelope 1



### Summary Comments:

Throughout human history many have had a common yearning, a nostalgia for something deep within us—perhaps our true identity or our origin. Most people interpret this feeling as a desire to revisit the site of their physical birth and childhood. Of those who manage to revisit their hometowns, most come away vaguely unsatisfied and unfulfilled. They expected more somehow, from such hometown visits but cannot define what they mean by “more.” Some have sought nonphysical experiences in pursuit of their heartfelt longings. The very concept of an out-of-body experience suggests that we survive physical death and the possibility that when we eventually die, each of us will be “going home” to our point of origin—not a location in the physical world but a spiritual domain.

There are qualitative consistencies in the data collected during this study that provide meaningful insights into a nonphysical, spiritual realm. Similar descriptions of the Healing/Regeneration Center imply a shared view of the afterlife, in Jungian terminology, a *collective unconscious* phenomenon. Individual personal differences, referred to as attributes, did not significantly contribute to the results obtained. The nonphysical healing/regeneration process, as subjectively described by the participants in this study, appears to involve the presence of spiritual beings, the experiences of love, energy, and light, and a feeling of happiness or enjoyment. A plurality of subjective perceptions indicates that the key to maintaining optimal physical, mental, and emotional health is to express love. The boundary area just beyond human experience, *Focus 33*, is perceived as a realm of creation.

In keeping with the continuing development of methods and techniques promoting the evolution of human consciousness, we appear to be on the right course for contributing to a greater understanding and cultural acceptance of humankind’s true spiritual nature through the use of the Hemi-Sync auditory-guidance process.